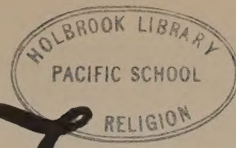
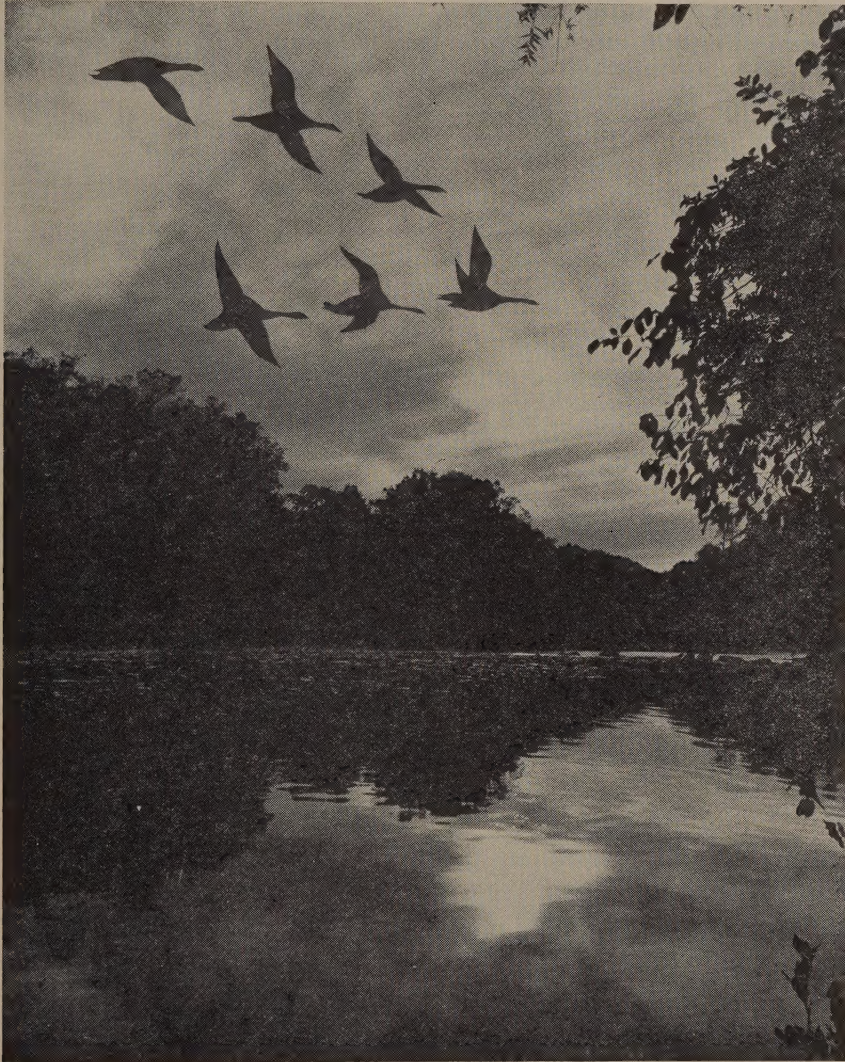


Pacific School of Religion
Berkeley, California



The **AMERICAN FRIEND**

OCTOBER 5, 1959



Eva Luoma Photo

Canst thou not feel o'er all the Spirit's breath—
That sure disproof of our mortality?
And does the cosmic vast appal thy sense,
Or canst thou smile to see God's immanence?
—F. Barrie Flint

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece-
General Secretary

Local Meeting Planning

The strength, vision and growth of the local meeting is vital to the entire life of the Society of Friends. The local meeting may well be termed our focal point. It is here that leadership is produced, boys and girls are trained during their formative years, concerns are implemented, community impact is made, programs carried out, funds raised, and new persons included in our fellowship. Each local meeting of Friends is a potential "growing edge" for our Society.

For a meeting to achieve and maintain this "growing edge" level it is necessary that members who are responsible for leadership are dedicated, have vision, respond to guidance and are able to enter into creative planning and action.

Since all phases of our Kingdom tasks are inter-related and blend into one common task in which all share with specific duties, there is very evident interdependence which is mutually shared.

This interdependence applies to the concerns of persons entrusted with the work of Ministry and Counsel, Christian education, missions, peace, stewardship, music, trustees, ushers and other special assignments which the monthly meeting may make. There is great value when all appointed persons share their assignments in intimate fellowship and worship with a keen sense of togetherness. Thus the work of the entire meeting can be seen as a whole, and each can see more clearly and fully the "oneness" of our many separate tasks.

It was most refreshing and encouraging to be invited to share in a planning session with sixty members of the Muncie Memorial Friends Meeting when they gathered on September 19 at Quaker Hill.

These Friends had in their care, by meeting appointment, every area of the meeting's life and concern. They devoted the entire day to consideration of the plans brought forward by each committee and department of work. In a spirit of worship, study and discussion they agreed on specific recommendations for the monthly meeting's consideration and action.

Thought was given to **facilities** needed in equipment and building, to more effective ways of **communication** as related to both resident and non-resident members; **goals or objectives** to attain if the meeting fulfills its divine charge in the Kingdom enterprises; and the **action** which must be entered upon to accomplish these tasks.

The unity, spirit and depth of concern were very impressive as the meeting progressed. At the center was an evident concern for the individual and for the lasting, timeless values which God places in the care of the Christian Church throughout the world. Such enterprise in local meeting planning will enable Friends to realize their full potential and to become, in reality, the "growing edge" of Quakerdom and the Kingdom of God.

COMING EVENTS

Oct. 9-10—U.S.F.W. Executive Committee, Quaker Hill, Richmond, Indiana.

Oct. 19-22—United Nations Seminar for High School young Friends.

Oct. 29-31 — Five Years Meeting Executive Council, Poughkeepsie, New York.

Nov. 12-15 — 1959 Conference on Crime and Treatment of Offenders, Friends World Committee, Germantown, Ohio.

Nov. 23-25—United Nations Seminar for High School young Friends.

"We must hope that Krushchev and Eisenhower may experience a moment of truth in which they would understand the fragility and impotence of empires, which, as St. Augustine pointed out many centuries ago, 'seem able to dominate and destroy everything but are themselves dominated and destroyed by their own lust for power'."

—A. J. Muste

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Editorials...

Unreal Realities

From my rear door step, each day at dawn, I see and hear huge trucks, filled to capacity with sand and gravel, passing up the highway and returning empty for another load. In fact, I have counted thirteen passing in five minutes, this continuing from dawn to dusk. Contents of these are being used to build the huge runway for planes to carry presupposed destruction to a presupposed enemy.

From my front door step I see quite the opposite. Before me extends a peaceful view of a newly constructed wide walk with green lawn on either side, built for the pleasure and convenience of young college students, dreaming of lives filled with service, adventure and normal family living.

Recently, while passing along this restful expanse, I was attracted to a locust tree, gnarled and broken by winds, decaying from age. From a small crevice high up on its trunk, only large enough for a seed to gain rootage, a graceful ivy vine, like the one growing on the walls of my home, extended far up into the upper branches. In a small opening among its leaves a family of pigeons, driven from their native habitat, had established a home and were rearing their young. Near the base, also anchored to the tree through an impossibly little crevice in the bark, clung an ambitious thrifty thistle on which a bud was ready to burst into lavender beauty. On the rear side of the trunk protruded a fan-shaped fungus growth, rich in blendings of black, brown and yellow.

As I studied this unusual assembly of unreal realities, I could but think how quietly, unexpectedly, yet revealingly, God tries to show us His plans, even though, at times, they may seem incongruous to us.

Retracing my steps I came home, took my Bible, and read several passages where God promises to care for His children. "But the very hairs of your head are numbered." "Fear not, ye are of more value than many sparrows." Immediately, the comforting quotation arose in my mind concerning my responsibility to God, "In all thy ways acknowledge Him, and He will direct thy paths." Using the old Quaker expression, we must "center down" and wait for His quiet guidance. The answer always comes, if we prayerfully express our needs in words or only in thoughts. If we "listen" for His leading, He will show us the way—although, perhaps to us, no way is apparent.

Even as the ivy vine found a satisfying life fifteen feet above the earth; as the thistle found life anchorage in the tree trunk instead of Mother Earth; as the pigeon family found a home, high in a tree instead of the ledge on a building, we too must seek until we find God's plans, which to us sometimes are apparently unreal realities, but when understood become real realities.

—Mary Kelly Farquhar

Learning from All Kinds of Friends

Gurneyites, Hicksites, and Wilburites; Five Years Meeting Friends, General Conference Friends, Evangelical Friends, and Neutralists or convinced Friends. It makes one's head ache to try to understand or to explain the many Quaker groups and one's heart ache to realize that such divisions exist.

Within each of these groups there are dogmatists who maintain that they are the only true Quakers, whether they insist upon the Richmond Declaration of Faith or upon the exclusion of all music from worship.

Actually Quakerism today is like a good sized plot of ground which has been divided among several sons and daughters, each inheriting a small section of the original plot. These strips are too small to cultivate profitably alone and yet we do not seem able to farm them cooperatively.

What a Society we would have if we could work together, learning from each other, using the talents of each group. In such a Society we would all utilize the zeal, sacrificial and generous giving, and concern for spreading the Gospel, of Evangelical Friends. We would all profit from the mission program, the concern for children and young people, the talents of many pastors, the network of colleges across the United States, and the broad base of membership in rural and small town areas of Five Years Meeting Friends. And we would all gain from the highly educated, upper middle class membership of General Conference and Independent Friends as well as their preservation of the original type of Quaker worship—on the basis of silence, and their emphasis upon social service.

What a Society of Friends such a combination would make!

Help us, Father, to see the faults within the groups to which we belong as well as in other groups. Help us to build bridges between individuals and groups. Help us to strive for unity rather than uniformity.

—From "Meditations" by Leonard E. Kenworthy

We Have No Choice But To Speak

This summer four Young Friends went to Russia to test once more a mission of speaking the truth in love. It was not easy for us to find our role: We were Quakers traveling with a concern for reconciliation; but we were Americans too and could not forget it for an instant. We went in some degree of humility in order to bring our good will to those with whom there is misunderstanding, then felt ourselves caught up in the currents of political quarrels. We wanted to lay aside national pride for the moment and urge our Russian friends to do the same; but we found that pride itself is more of an obstacle than political differences. We came out of Russia awed by the dimensions of the task to which our concern had led us.

The four were sent on behalf of the Young Friends Committee of North America: Paul and Margaret Lacey, Robert Osborn, and Walter Scheider. We traveled in the Soviet Union for a month at the invitation of the Committee of Soviet Youth Organizations, the same organization through which we had invited three Russian young men to the United States last summer. Our visit followed a well-traveled tourist route through five different cities, and we were often treated more luxuriously than we wished. But the meat of our program was scarcely a tourist item: conversations, morning, afternoon and evening, with young people from universities, factories and collective farms. We made friends with the two young people who escorted us on the trip, and with a half-dozen or so local hosts in each city. In two places we arranged for further discussions with university students we had met, and everywhere we encountered curious and friendly young people in the streets.

"To Feel and Understand"

The pattern for our mission was John Woolman's trip among the Indians: we tried to "feel and understand," to see what instruction we might receive, and to discover what "leadings of truth" we might follow among the Russians. We looked to

Woolman for some criteria of success or failure, and found that he sought only to follow his leadings faithfully, to explain to the Indians what had brought him to them, and to create an atmosphere of love. He did not seek converts, nor does it appear that he stressed talking about the social issues which were so much on his mind. We know only that he did speak, that he explained briefly why he had come, and that he sometimes prayed publicly. There was even a time when he told the interpreters they might stop, for he was sure that his message would get across in some fashion without the added obstacle of interpretation. Words spoken in love were ever so much more important than explanations alone.

We spoke about the religious origin of our mission, in almost every meeting and conversation. It was very difficult to tell how much of this was getting across, or whether our listeners had any conception of what moved us. Sometimes there would be an argument about religion and science, and at other times they would overlook our beliefs as

one would brush aside a minor personal failing. Occasionally the Russians would concede that our manner of worship was more sympathetic to them than the elaborate ceremonies of the Orthodox Church.

The Challenge of Numbers

As religious believers among Marxists, we were tempted to fall back on justification by works in order to maintain ourselves. It was hard to say simply, as Woolman so often did, "Here I am, and here is my concern." We were reluctant to place so much emphasis on what Quakers have done for peace, but often enough we were challenged to do so by the representatives of young organizations numbering in the tens of millions. It is a humbling experience to have to explain again and again why our efforts are so small-scale. If our work is good and the good we do is plain, why are there only a fraction of a million Friends in the world? Where are our masses of converts? What have we accomplished with all our urging against reliance on military might?



Young Friends in Moscow with their Russian hosts. Left to right: Paul and Margaret Lacey, Anatoli Glinkin, a university history instructor who visited in the U.S. under Young Friends auspices last summer; Robert Osborn, Walter Scheider, and a young Russian guide, Yurii Podtykailov, foreman of an agricultural equipment repair shop.

Human contact was another problem. The groups to which Woolman spoke, we gather, were respectful and did not challenge him on the sincerity of his mission. He was not, for example, called on to justify the acts of the other white colonists to whose society he belonged. Here our situation was very different: we were challenged constantly on a great variety of subjects, to the extent that our sincerity was called into question.

In our travels last year with the three young Russians we had invited, we were able to create an atmosphere in which to talk. To what extent Woolman himself created the atmosphere he describes is hard to say. Certainly he entered into the spirit of several Indian gatherings and was able to be completely himself at the same time. We Quakers, who are used to speaking gently and respecting differences, found ourselves time after time in an atmosphere charged with tense debate. Naturally we were prepared to debate if necessary, and it was a healthy experience for us to have our basic beliefs challenged this way. But we often wondered what was happening to our real message in the midst of all this.

Debate They Understand

By our standards, the Russians' tactics in conversation were often rude: they shifted the ground of debate, they tended to interrupt us, they made long speeches, and they enjoyed using isolated and extreme examples to hammer home their points. All this was not intended as rudeness, to be sure. It came from the excitement of seeing dogma pitted against dogma, from their exuberance in their own convictions and their longing to do battle with non-Marxist philosophies. While we understood this spirit somewhat, to face it day after day was a depressing experience.

Some of the Russians we met were genuinely curious about our beliefs, and could speak calmly and listen attentively. Two students we met by chance in Kiev had a real curiosity about the American social scene and listened eagerly to our opinions. A man we met in a Tashkent theater was burning to tell us how grateful the Russians were for American lend-lease

aid during the war. He wanted very much to know whether Americans remembered those days of cooperation. We had very good conversations with some university students in Moscow and Leningrad.

If we are to carry our contacts with Russians in the spirit of Woolman's mission, perhaps we should seek a different kind of setting. One important lesson of this summer's trip was that meaningful conversations require personal confidence and a friendship which is more than superficial. It may be more meaningful for Americans to keep in touch with a few Russian friends over a long period of time, rather than trying to meet many Russians in all-too-brief tours. Common professional interests help create a basis for friendships, especially because politics need not be the first important topic.

On the other hand, we cannot avoid debate with the Russians, for debate is a language they understand and a yardstick with which they measure foreigners. More than this, their eagerness for debate is a measure of their national pride, and the feelings which they awaken in us with their criticisms are a form of pride too. One very real task for us is to learn to accept this situation, but still to speak the truth and be humble.

Because east-west tension is first of all the product of pride and fear, our outreach with Russians is necessary now and in the future. It is almost impossible to devise a scoreboard for the success of our contacts. The circumstances under which we must work are often bad, perhaps more difficult than those which Woolman faced. For the present we may have to be content with signs of hope rather than signs of success. But if our concern is real and our love is real, we have no choice but to go again and again to speak with neighbors whose remoteness is no longer measured in miles, but by the amount of destructive pride in both our lands.

Robert Osborn, young Friend from Evanston, Ill., is currently working with the American Friends Service Committee on its International Affairs Seminar in Washington, D.C.

Nationwide Program for Peace Given Eisenhower

Four Friends were among the delegation of 100 churchmen representing the National Council of Churches and 30 of its 33 constituent Protestant and Orthodox communions who met in Washington, D.C., on Sept. 8, to discuss with President Eisenhower and other government officials the Nation-wide Program for Peace being sponsored by the Council's Department of International Affairs.

Sumner A. Mills, clerk, and Milton H. Hadley, secretary of the Board on Peace and Social Concerns, represented the Five Years Meeting. Charles J. Darlington, clerk, and George Hardin, secretary of the Peace Committee, represented Philadelphia Yearly Meeting.

After meeting with the President the group heard an address on "Current Foreign Policy" by Sen. Hubert Humphrey; had a session at the State Department with Acting Secretary Douglas Dillon, Under Secretary of State Robert Murphy, and Francis Wilcox, Undersecretary for United Nations Relations.

Heading the delegation along with Dr. Roy G. Ross, general secretary of the National Council, was Dr. Edwin T. Dahlberg, president of the National Council and spokesman for the group. Addressing the President he said that "as a nation, we must seize every opportunity for honorable settlements of issues, and for things that make for peace," while being aware that the "tough political, economic and military issues of our generation cannot be settled by words alone." "We dare to hope that there will be progress toward peace. . . . And we constantly pray . . . that God may give you wisdom and a consciousness of His unfailing presence in all your work. . . . Again we assure you of our continuing support in the efforts you are making for the peace and well-being of mankind."

"Whenever my life has given itself out in any way for other life . . . I possess a cordial which secures me from dying of thirst in the desert of life."

—Albert Schweitzer

Are Friends a Redemptive Society?

The one hundred second assembly of **Western Yearly Meeting** held at Plainfield, Indiana, August 17-23, was a contrast to last year's centennial celebration in attendance, sustained interest, and weather. Extreme humidity and heat furnished a new version of a "Meeting for Sufferings" and constituted the chief reason for the contrast in attendance. Even so, a distinct note of carry-over from last year's concerns was in evidence and a settled purpose to continue our growth in the new century was apparent.

Two major themes were discernible: the call of the future and the answer to that call. Richard Newby, minister of the Friends Memorial Church, Muncie, Ind., spoke to the Ministry and Counsel session on Monday evening on "Our Witnessing Task as Friends." One of the primary facets of witnessing is, he said, the necessity to be a **Friends Church** rather than merely another church in the community. "The task of the Society of Friends is to be a redemptive Society," he concluded, "and the world still waits to see such a Society in active practice."

Dr. Alfred R. Edyvean, Professor of Communications at Christian Theological Seminary, addressed the Tuesday evening session on the nature and importance of "Communication." Pointing out the fact that, until this age, it was never possible for the laborer to be taken out of his small world via radio and television, he reminded us that "we live in a time of **ripe dilemmas**, and much depends on how we communicate."

Friends Evaluating Themselves

The Quaker Lecture, delivered by Wilmer Cooper and entitled "Redefining Our Quaker Message and Purpose," underlined the particular present need and opportunities of Friends. He believes that:

"Part of our redemptive task is to rediscover . . . our purpose for existence and what God is calling us to be and do. Before we can minister to the needs of the world, we must first discover what our message and mission are as Friends. . . . We need a sense of destiny, a vision of that which is

possible with God's help, and a missionary zeal comparable to that of the early Quakers. . . . Not until we gain historical perspective can we begin to catch a vision of what is possible and develop a sense of purpose as a religious Society of Friends."

Commission for Church Extension

The Evangelistic, Pastoral, & Church Extension Committee presented a recommendation which constituted, in part, both "call" and "answer". The Committee feels that the need for establishing new meetings in recently developed residential areas is so strategic that a special twelve-member commission should be appointed jointly from the Yearly Meeting and the Evangelistic Committee. The responsibilities of the Commission would include Student Extension Centers and provision for housing new meetings. As a beginning challenge for the proposal, the Superintendent called for volunteers who would pledge \$10 for each new meeting established during the year, no one to be responsible for more than two donations!

Among the tangible and visible "answers" was the recording of three ministers: John A. Fletcher, Chicago; Dwight Moss, Kokomo; and Richard Parsons, recorded by Thorntown Quarter, but serving as pastor of West Newton Meeting in Fairfield Quarter.

A most convincing sign of growth was the number of children and young people in attendance. The Junior Yearly Meeting averaged 116 each day and had a total attendance of 215. Catherine Cain, with seventeen helpers, led them in a study entitled "Friends Learn to Know God."

Sixty senior high young people representing 24 meetings and three Yearly Meetings engaged in a workshop session on Tuesday. On Wednesday and Thursday, they participated in a Flanner House Work Camp connected with their Housing Project. Richard and Nancy Parsons directed the week's activities which concluded with a picnic on Saturday afternoon.

An encouraging indication of capacity for change was evident in the greater flexibility of this year's program. An unplanned feature was a question and discussion period following Richard Newby's address. There was a carefully-planned introduction of workshop discussions for members of all committees, during which plans for future work were outlined and presented to a later session. Robert M. Jones of Greensboro, North Carolina, was this year's devotional leader and his fresh approach to interpretations of Scripture and their application to present needs was much appreciated. His concluding sermon, "Walking With God," was especially appropriate—being a call "to walk with one foot on the ground and the other in heaven."

Friends Message Needed

Landrum Bolling's address on Sunday afternoon supplied the final note of "call" for this year's sessions. Speaking on "Missions **Now**, Outreach **Now**, Evangelism **Now**," he said, "Not in a thousand years has the world been so in need of dynamic, vigorous, Christian leadership—or so ready for it." Referring especially to the new opportunity to supply leadership in Africa, he compared its significance in terms of influencing a continent, with William Penn's experiment in America. The message of Friends is strategically needed because of our testimony on social relations, because there is a basic need for work built on spiritual foundations, and because the view of man held by Friends is one which combines a recognition of man's sinfulness with an optimistic view of his nature. "There is no greater challenge," he concluded, "than to give this message to our age."

—Esther Littler

"The Kingdom of God is neither the thesis of individual enterprise nor the antithesis of collective enterprise, but a synthesis which reconciles the truth of both."

—From:

"Stride Toward Freedom,"
by Martin Luther King, Jr.

Young Friends Report on Cuba



Left to right: Davie Stanfield, George Newman, Silvine Marbury, John Caylor, Jane Ellen Jennens, Douglas Drown, Box Wixom, Joe Miller, Carolyn Scherer, Bob Hendricks, Joan Prignitz, Bob Spear, Mike Mott, and David Stanfield in front.

Following are excerpts from evaluations written by three of the young Friends who participated in the Cuba Work Camp sponsored by the Five Years Meeting of Friends this past summer.

Marjorie Haworth of High Point, N.C. is a senior at Guilford College. Patricia Garner of Greensboro, N.C. is also enrolled at Guilford as a senior, while Mike Newton, of Berkeley, Calif. is a high school senior.

"The purpose of the 1959 Cuban Work Camp was not only to help rebuild houses destroyed by the Revolution, but also to strengthen the Cuban-American bond. As a whole I believe that these purposes were accomplished. Because of friendly contacts made between the two groups, better understanding and unity evolved. By helping to reconstruct twenty-one houses, we made lasting friendships with the workers. Very cordially and royally we were accepted and entertained in Cuban homes.

"The first four weeks were spent in living in Velasco and working in Bocas. Through visitations in both towns we became quite familiar with the inhabitants and also with their habits. For years these memories

and friendships will be cherished.

"The fifth week was spent in Gibara at the Young Friends Conference. Here we were associated with Cuban Friends of all ages. The meeting sessions were in Spanish with an occasional English translation. . . . By eating and living with the Cuban Young Friends we found that they, too, were just like we are. The only barrier was that of language.

"The final week we went into five separate cities to work with Friends groups. Five went to Puerto Padre, four to Holguin, four to Banes, four back to Velasco, and four stayed in Gibara. I believe our closest contacts with Cuban Young Friends were made then. Everyday we ate in the homes of members of the local meeting. Our limited Spanish barrier was soon lessened as friendships increased.

"Many false ideas previously held between the Americans and the Cubans were erased and were replaced by a deeper understanding of unity and devotion.

"I am very thankful that I had a first-hand experience of living among Cuban Young Friends for

six weeks with strange language and food and uncertain living conditions. It was a challenge to me to **live with the Cubans as the Cubans live.**"

—Marjorie Haworth

"When we first entered the country we were a little bewildered, watching every minute for some characteristic whereby to identify our Cuban friends. This of course, was also done by them. As time went on and we began to learn more Spanish and Cuban customs, we realized that we were among many very enthusiastic friends. For the first days after our arrival we couldn't step out of the church where we stayed without attracting a large group of curious, but enthusiastic conversationalists. At first we thought them very rude, standing around watching us. However, we soon learned that they just wanted to talk to us, to see how much Spanish we knew and to ask us such questions as 'How do you like Cuba?' or 'What do you think of Castro?'"

"Everywhere we went we were greeted with this same Cuban friendliness. One day a friend and I went on horseback into the beautiful hills around Velasco where we encountered a farmer playing with his two young sons. Nearby were three of the biggest, most beautiful bulls I have ever seen. We stopped to talk to him for a minute. We asked him where his house was, which land he owned and told him how beautiful his bulls were. He had never seen us before and he didn't have the slightest idea what we were doing there, but he didn't hesitate for a moment to give us a warm smile and answer our questions, with eagerness.

"In the city it was the same; when we wanted something or needed directions, everyone was willing and eager to listen patiently to our very broken Spanish. And after we thought we had finally gotten across our point, they would answer in English with that same smile, 'now what can I do for you?'"

—Michael Newton

"One of my personal desires was to broaden my knowledge and understanding of the Cuban
(Continued next page)

YOUNG FRIENDS IN CUBA

people, and this I did. I found them to be a people so humble, so sincere, and so worthy of knowing! Many were living in the midst of poverty and yet they had found such a profound joy in living. I realized that no matter the economic conditions of life, Christians are essentially the same. We all have to try to overcome our weaknesses and live our lives for Christ.

"As the summer passed, and as I sat in various of the churches there, singing strange words to familiar tunes and bowing my head to prayers I could not understand, I knew that it wasn't the English or the Spanish that was important — just that our hearts were all fixed on one God. This surpasses the verbal understanding.

"I feel that the ties between Friends here and in Cuba have been greatly strengthened by our work camps this summer. We contacted many Friends and we visited many churches. I think the visit was inspirational for all age groups — the very young and the very old. . . . Friends were so appreciative that we wondered if perhaps all our work should have been done directly with Friends.

"Yet, our work camp had valuable contact with non-Friends. I believe that in Cuba there exists a certain bitterness toward the U.S., due to steps our government has taken. I believe that this bitterness was lessened for many of those with whom we had contact.

"I enjoyed my participation in the group. We were certainly a combination of many different personalities and interests. . . . It was a good work camp and, being able to speak from experience now, I strongly advocate more opportunities like this for young Friends! . . . I know that this experience has enriched my life, and increased my understanding, and indeed has brought me many new friends."

—Pat Garner

There is no power that can force the obedience of masses of people to laws and authority they have decided to resist simply by passive resistance.

—Cecil Hinshaw in
"Nonviolent Resistance"

Literature in Review

Sharing Our Quaker Faith. Published by the Friends World Committee. \$1.00.

One value of this booklet is that it will incite controversy. Friends are too diverse in thought and practice to agree on any extended statement of faith or practice. But that is why this study from the Friends World Committee meeting, held at Bad Pyrmont, Germany, in 1958, is important. It makes statements for the purpose of encouraging discussion. No group of Friends could study this small volume without some wholesome interchange. Indeed the writers here are engaged in the kind of interchange, agreement, and disagreement, that assures stimulation of the readers.

Yet inciting discussion is not its only value. It brings before Friends in short compass a high level of presentation on four great issues, pertinent to our times and our special concerns. Start reading this book and you will not easily lay it down.

The first is on "Friends and Evangelism." Friends are reminded that Quakerism is more than a "pacifist philanthropy" and that every disciple is called to witness. How to witness is the question that elicits the give-and-take of the writers. The ideas of quiet living and of planned preaching are examined by writers from South Africa, California, Ireland, Great Britain and Sweden. What are Friends thinking about sharing their faith? Read these diverse views — diverse, yet having a depth-unity.

The second topic, "Friends and Christian Missions," introduced by an American Friend and discussed by Friends from India, Jamaica and Germany, reviews the methods, commonly referred to as "service" and "missions," and points toward a new and creative form of outreach. The basic religious and philosophical approaches are examined and the main questions raised.

The third topic, "Friends and the Ecumenical Movement" explains well the attitudes which have brought some bodies of Friends into their respective national or area Council of Church-

es or the World Council or which have prevented them from joining. We can understand better our own position if we see the view of a differing body of Friends. Great Britain, New Zealand, Madagascar and Pennsylvania writers discuss this topic.

The fourth topic, "Friends and World Religions" is perhaps the most exciting of all. Here is some superb writing and sharp exchange of views between those who tend toward a close identification of basic Quakerism with certain other mystical bodies and those who see Quakerism as a definite, adequate, and unique interpretation of Christianity. The exchange of views on this question are especially stimulating. Friends from India, Pennsylvania, Great Britain, Japan and Norway share in this closing discussion.

Friends are not going to agree even in a general way on any presentation in this study, but be assured they will be awakened and sharpened spiritually in reading it. Put it in the hands of a study group or Sunday School class and let it go to work!

—Errol T. Elliott

The Nineteenth Century in Europe, Kenneth Scott Latourette.

This is the first of a five volume series on a history of Christianity in the 19th and 20th Centuries by the best known living church historian. This book by Latourette is objective and deeply rooted in the Christian faith.

This volume gives a panoramic view of the first 17 centuries. It treats the period of the French Revolution as a transition to the modern period which Latourette thinks of as revolution. The second part of this volume is given to the history of the Roman Catholic Church in the 19th Century.

Although this book is highly informative and reads like a continuous story, it will contain much more detail of the period than many will be interested in reading.

—David Castle

The whole of government consists in the art of being honest.

—Thomas Jefferson

Fruition of a Jamaican Concern

On June 16, 1959, the first spadeful of earth was thrown to begin construction of the new Top Moro Friends Church in Jamaica, West Indies.

Top Moro, a new land settlement provided by the Government for hurricane victims, is nestled in between two other settlements. The three communities have a population of at least one thousand people. From the time the Top Moro settlement scheme was begun, the Friends of Eastern Quarter of Jamaica Yearly Meeting have been keenly interested in starting a meeting there, chiefly because some of the members of the Amity Hall Meeting were among the people moved by the Government to this new location.

The new houses at Top Moro are sturdy wooden buildings of plain but modern design, all painted a light tan. The community is neat and clean, with flowers blooming in the door-yards. As one stands on the road that winds through the settle-ment, he can see the very eastern tip of the island, with the white lighthouse standing guard, al-most ten miles away.

Friends are not the only de-nomination represented in the population. There is a Church of God group, which meets oc-

asionally in a small bamboo shed; there are some Baptists who meet in the local school-house; and some Anglicans, who have no fixed place of meeting. Though the responsibility for Christian witness is shared by these other denominations, Friends will have the first adequate church building, and for that reason a special opportunity to help the unchurched families round about. Though the new church is not large, being only 30x50 feet in dimension, it will comfortably seat from 125 to 140 people, and we feel that it will be adequate for our needs.

We were encouraged to begin construction when the Stavanger Friends Church in Iowa (an independent meeting) pledged its missions offerings for the next few years to help pay for the church. Other groups and individuals have contributed, and the local people will do their share. At the cornerstone laying ceremony July 26, 1959, a free-will offering brought in \$200.

The Seaside and Amity Hall Meetings have each contributed a day of free labor. A great deal of work had to be done to level the ground before the cement floor could be poured. On the free-labor days the people pre-pared the noon meal on the spot.

Such dishes as boiled bananas, roasted breadfruit, akees cooked with salt fish, and, of course, boiled rice, made up the menu. The people have had a mind to work, and the church will soon be roofed. Then we can begin holding Sunday school and worship services at this newest center of Quaker witness in Jamaica.

To the Editor:

When The American Friend arrived recently, the first article read was Philip Johnson's "The Sound of the Trumpet." The writer has a very clear view of the situation and makes his points, very wisely, as to the alternatives we have to deal with in communism as it is, and that we could not hope to escape the terrors that it would visit upon us by disarmament. . . .

What a wonderful opportunity Philip Johnson passed up at one point. There he could have told the student of the wonderful Way, the Truth and the Life, also how Jesus tells us that "... Some of you shall they cause to be put to death . . . but not a hair of your head shall perish." Herein lies the victory of the Christian, even as Christ's victory over Satan is included in the same: "This body they may kill, God's truth abideth still, His kingdom is for ever," according to Martin Luther.

—John Van Breemen
Albia, Iowa



On their free-labor day for the new church at Top Moro, men, women and children of the Seaside Church work with a will.



Men of Seaside Church rolling rocks on free-labor day for the church at Top Moro.

Yearly Meeting in East Africa

The annual sessions of East Africa Yearly Meeting were held August 26-31 in the Kidundu Meetinghouse, the largest in our southern area, seating about 2,000. It was filled from the first; and on Sunday the meeting was moved out under the trees where some 5,000 Friends gathered for the final messages and inspirational sessions.

Among the visitors were two young women from Pemba, Sera Leslie and Martha Mary, who brought greetings from Friends there. There were also two Christian chiefs from across the line in Uganda who came to see how Friends conducted their business and to hear the messages. Some of our members have moved into their area, bringing their church and school with them. Chief Andrea invited Friends to come as "homesteaders" into his area of Buswale in such sufficient numbers that a meetinghouse as large as Kidundu's would be necessary.

Hundreds were there before the morning sessions were scheduled, so their time was spent learning new hymns. The messages at this 8:45 hour were based on "You shall be my witnesses," Acts 1:8. Other messages touched closely on many aspects of witnessing for Christ.

Afternoons were devoted to reports and discussions. On one morning the men, led by Fred Reeve, met to consider finances and ways of raising money. The women had instruction on hygiene and care of the sick, given by Hope Greene; color harmony, by Sara Kadenge; and family and Christian service, by Ruth Alber.

For the first time it was possible to have evening sessions, at which time illustrated lectures or evangelical messages were given. Thousands crowded into the building and many stood in the doorway and at windows, drawn by the light produced by the portable generator and the possibility of seeing fascinating pictures.

Choirs which had evidently spent many hours practicing brought special messages in song, and the gathering as a whole enjoyed singing as an expression of their faith and joy.

Sometimes when they sang such hymns as their translation of "No Not One" or "Crown Him," I looked up at the roof and could declare it vibrated with the enthusiasm of their singing.

At the close of the Sunday morning service five young people from one family came forward and sang "Safe Am I" in such beautiful harmony and sincerity that many hearts were touched. Later Alfayo Agafana, one of the singers, stepped to the microphone to express his deep appreciation of prayers and the efforts of Friends which had made possible his presence there. He had been condemned to death as a Mau Mau sympathizer because of evidence found in his home; but through the intercession of Friends the sentence was changed to imprisonment, and now after six years he is free. His father, Andrea Agafana, told of the joy his family experienced when their son returned a few days earlier. Friends who know his history will watch with interest this one whose life was saved so dramatically, and will pray that it may be dedicated to the service of the Lord in genuine love.

At the Intermediate School nearby the teen-agers held their camp conference with capable African and missionary counselors. They woke with a song and retired with prayer, and the time between was well spent.

—Dorothy Pitman

Dayton Regional Meet

More than 100 committee and staff members gathered at Camp Miami, near Germantown, Ohio, Sept. 18-20, for a refreshing of the spirit, renewal of friendships and exchange of ideas for advancing programs and goals in which the American Friends Service Committee believes.

Geoffrey Wilson, member of the East-West Committee of London Yearly Meeting who is now a member of the British Embassy in Washington, challenged thinking on "Friends responsibilities toward the developing nation," and Barrett Hollister, retiring chairman of the regional committee, reviewed the year's program and spoke of his concern that many more persons may have opportunity for service both at home and abroad.

Henry Dasenbrock, finance chairman, reported that Friends Meetings in the area contributed 15% of this region's financial support; more than 1,000 persons support the Dayton regional office, and there is need for a yet broader base of support.

Committees made future plans and informal discussion concerned "how to do it back home" in such areas as peace education, week-end work camps, open occupancy housing, school affiliation, merit employment, non-violent action projects and material aids.

On Sunday morning before the closing worship, Stephen Cary, associate secretary of the national staff, summarized the meeting's findings.



Indiana Yearly Meeting greets its new ministers, left to right: Lloyd Roth, John W. Thomas, Lawrence Barker, Gertrude Huheey and Anna Langston.

Friendly Life --- Far and Near

NORVAL E. WEBB, general superintendent of Western Yearly Meeting, will conduct a series of six seminars on "The Message of the Prophets," at the Plainfield Friends Church, Plainfield, Indiana, starting Wednesday, October 21, at 7:30 p.m. Later sessions will be held October 28, November 4, 18, 25, and December 2. This series, sponsored by the Plainfield Christian Education Committee, is open to Friends and their friends.

* * *

DR. ALFRED R. EDYVEAN, professor of Communications at Christian Theological Seminary in Indianapolis, Ind., began in September an interim pastorate at Valley Mills Meeting, near Indianapolis. Dr. Edyvean is a member of the executive board of the Broadcasting and Film Commission of the National Council of Churches and served as chairman of the Indianapolis Federation's Television Committee.

* * *

DAVID C. SPINNEY, son of Clayton and Ethel Spinney, members of the Lynn, Mass., Meeting, and a graduate of Westtown School and Harvard University, began on September 9 an orientation period at Pendle Hill, near Wallingford, Pa. Several days later he left for two-years service with the American Friends Service Committee in the Mexico-San Salvador area.

* * *

CHARLES WILLIAMS, who was employed in the summer of 1957 by the Board on Peace and Social Concerns of the Five Years Meeting as a summer visitor to Young Friends camps and Yearly Meetings, has served this summer as leader at Happy Hollow Camp near Nashville, Ind. The sponsoring group is Settlements Camping Inc., which served some nine Indianapolis institutions and nearly 800 children this year.

Charles Williams is enrolled this fall at Chicago Federated Theological School, being a 1959 Earlham College graduate.

* * *

DELMER AND MARGUERITE MOCK have begun their seventeenth year as pastors of the Jonesboro, Ind., Friends Meeting.

WORD HAS REACHED the American Friends Board of Missions of the safe arrival in Africa on September 8 of Logan and Opal Smith and their son Tommy. Speaking of their reception they wrote, "The party to meet us at Kisumu was large."

* * *

"WHAT MAKES MEN GOOD" is the title of a sermon by D. Elton Trueblood which appears in the Protestant edition of "Best Sermons," 1959-60, edited by G. Paul Butler and published by Thomas Crowell Co., N. Y.

* * *

ORALIA BALBOA de Gonzalez and Cointa Gonzalez have been named to represent Mexican Friends at the next sessions of the Five Years Meeting in July, 1960. This action was taken at a called meeting of the Monthly Meeting of Friends of Ciudad Victoria, Mexico, last August, at which time Hiram Hilty of Guilford College was with them.

* * *

EDNA BASKETT of Jonesboro, Ind., has had another busy summer as Chairman of Migrant Ministry in Grant County, Indiana.

* * *

THE QUAKER HILL residence in Richmond, Ind., has, during the summer months, undergone extensive repair and interior redecorating. Parvin and Cornelia Bond, who are host and hostess, report that Quaker Hill will be again ready for full use for conferences and retreats by the first of October.

* * *

WORD, BUT NO DETAILS, has been received that Wilmer Young, whose statement appeared in the August 24th issue of The American Friend, has been imprisoned in Omaha, Nebraska, because of his participation in the non-violent, direct-action against nuclear-testing.

* * *

"THE DISCIPLE CHURCH IN HISTORY" is the theme of six lectures to be given by Lewis Benson at Pendle Hill, Wallingford, Pa., on Monday nights October 5 through November 9, all at 8 p.m. "Friends today are finding it necessary to clarify their relationships to other Christians and to other religious faiths. These lectures seek to locate

the place of Quakerism in the history of prophetic religion and attempt to throw light on the message and mission of Quakerism for today."

* * *

"OPPORTUNITIES FOR Diversified Ministry in a Friends Meeting" was the theme of the annual Joint Conference held by Friends of New York and New England Yearly Meetings, Sept. 10-12, at Oakwood School near Poughkeepsie, N.Y.

* * *

THE OFFICE OF New England Yearly Meeting, for the past two years located at the Beacon Hill Friends House in Boston, Mass., has been recently moved to the home of Louis Marstaller, Field Secretary of New England Yearly Meeting, in Freeport, Maine. Clarabel Marstaller serves as office secretary.

* * *

DONALD BROADRIBB, a 1959 graduate of Union Theological Seminary, assumed pastoral care of the Collins, N.Y. Meeting on Sept. 1. Previously a Presbyterian, Donald Broadribb united with Friends in New York during his period of training at the Seminary.

* * *

BEACON HILL FRIENDS House is located at 6 Chestnut St. in the heart of Boston. A Quaker residential center, it has a cooperative living arrangement, with accommodations for some 20 persons. Recent residents have been largely of graduate student age. A Meeting for Worship is held each Sunday morning at which residents and visiting Friends are always welcome. Throughout the week, programs of religious and educational interest are presented at Friends House.

* * *

OLAF HANSON, Secretary of Children's Work for the Five Years Meeting, has recently returned from a 7-weeks trip to England and the Continent, in the company of her sister, Olga Hanson. Friends Centres were visited in Geneva and Paris; she saw Woodbrooke School and visited a number of Friends meetings in England and Ireland.

* * *

NEW YORK FRIENDS Center is announcing a Seminar on Psychiatry and Religion beginning October 2 and running for six consecutive Fri-

days thereafter. Leader will be Robert C. Murphy, Jr., M.D., a Friend and a graduate of the Menninger Clinic.

Friendly Fellowship

Richmond, Ind.—A series of sermons on "Life Advances" are being given by Furnas Trueblood, minister at West Richmond Friends. . . . Recent speaker at their Forum session was Daisy McFarlane of Jamaica Yearly Meeting. She and Frances Warren, Young Friends representative, joined West Richmond Friends for the morning meeting for worship.

* * *

Whittier, Calif. — For many years First Friends has provided leadership for the West Whittier Church. Herbert and Agnes Lund are serving it presently. Due to the Freeway program it has become necessary to move, and a new church is being completed, to be called the Pico Rivera Friends Church.

A California Yearly Meeting Benefit Dinner for this new church will be held Oct. 9 at 6:30 p.m.

Pico Rivera Church members are retained on the rolls of First Friends until their church becomes a recognized Monthly Meeting.

* * *

Lynn, Mass. — The third annual supper meeting of High School and College young men and women of Silsbee Street Meeting was held August 27. Attending were Stanley de Les Dernier, chairman, Ann Potter, Joyce Toothaker, Lois Chase, Lawrence Chase and David Spinney. Plans were discussed for a Work Shop to be held during the Christmas vacation.

* * *

Richmond, Ind.—The Senior High Fellowship of First Friends shared with young Friends from the Quarterly Meeting in their session on September 13, when Daisy McFarlane, Jamaican Young Friend, was guest. A sack lunch and recreation were also enjoyed. . . . Senior Citizens (Friends and their friends who are sixty or over) enjoyed a luncheon on Sept. 24, when Professor Arthur Postle of Earlham College discussed "Ways of Making the Later Years Creative."

* * *

Alhambra, Calif. — In the absence of their minister recently, guest speaker was Robert Gilmore, Assistant Minister of the Arcadia Friends Church and earlier a member at Alhambra Friends.

Winston-Salem, N. C. — Winston-Salem Friends' U.S.F.W. recently reported sending 371 pounds of good clothing to the American Friends Service Committee and contributing \$50 toward supporting the A.F.S.C. High Point office. . . . A donation was made to "Child Care and Migrants" in North Carolina, under their Council of Churches. . . . Total raised so far for Winston-Salem's Building Fund is over \$60,000. They hope by the time Christmas comes to have \$70,000 and over!

Also at Winston-Salem, prayer services on Wednesday nights at this Meeting are putting special emphasis on Vital Prayer. One week, Friends meditated on "Praying for Our Homes and Families," giving encouragement for families to have devotions and be more considerate of the spiritual training of their families. Theme for a later week was "Praying for the Church."

* * *

Earlham, Iowa — Earlham Friends shared their pastor, Willard Reynolds, with other Friends at the time of Nebraska Yearly Meeting in June, at which he led the devotional period each day. He also gave leadership at the State United Christian

Hiroiyuki Ochi

A 16-year old Japanese boy has addressed a letter to Friends at the Central Offices in Richmond, asking for the name of someone who would be interested in corresponding with him. In the 11th grade at Nada Senior High School, and resident of Kobe City, Japan, he writes, "For several months I have wanted to correspond with someone in America . . . As I am interested in Quakers . . . I want to seek for persons who believe in Quakerism."

If some young Friend, either girl or boy, would like to answer this inquiry, he may address: Wayne Carter, 101 Quaker Hill Drive, Richmond, Ind. for further information.

October 24th.

New York - Westbury Quarterly Meeting at Northern Blvd. East of Main St., Flushing, N.Y. Ministry & Counsel, 10 a.m. (business), followed by meeting for worship; then business of Quarterly Meeting, followed by picnic lunch upstairs (drinks and desserts provided by Flushing Meeting). At 2:00 p.m. special group worship session under Ministry & Counsel, centered on theme, "Where words come from."

Youth Movement in early August. A group of Earlham's young Friends carried the responsibility of morning worship, with Janice Price in charge, during the absence of the Reynolds.

On August 30, Lloyd Cook brought the morning message. On July 26 the guest speaker was Janet Bartelt of Waukee, assistant editor of "Successful Farming," who spoke on her recent experiences in Austria.

Three attended Quaker Heights Camp in June: Peggy Kenworthy, Betty Koboldt, and Patalea Hole, with brief reports being given on July 5. . . . Jane Jackson, a junior at Earlham College, represented Earlham, Iowa Friends at the North American Young Friends Conference in Junction City, Kansas, in August.

The annual Penn College picnic and Reunion at Bear Creek Quarter was held at Earlham, July 31. Friends were grateful to have Pres. and Mrs. Arthur Watson of William Penn College, with them. Officers for the coming year are Charles Mendenhall, pres.; Keith Grinnin, vice-pres.; and Joyce Baiotto, secretary.

Willard and Sabron Reynolds begin their ninth year at Earlham. Their untiring efforts for the church and community are greatly appreciated.

—Mildred Maxwell

BIRTHS

Berg—To Lewis and Ruby Berg of Parkville, Mo., members of the Fairmount, Ind., Meeting, on Aug. 28, at North Kansas City, Mo., a son, Philip Dean.

* * *

Emery — To Arthur and Carolyn Emery of Earlham, Ia., on August 19, a daughter, Sonja Ann.

* * *

Fordyce—To Phillip and Marilyn Lamb Fordyce on August 18, at Oak Park, Ill., a son, Kerry Phillip.

* * *

Nelson — To Sherman and Nancy Lloyd Nelson, Gas City, Ind., on May 29, a daughter, Caroline Annette.

ENGAGEMENT

Ezra Charles Milhous and Ruth Taber Whittlesey plan to be married November 15 at Gardenland Friends Church, Sacramento, Calif.

MARRIAGES

Barnett-Price — Karen Price, daughter of Jess and Doris Price Nelson, to Darwin Barnett, son of Willard and Mabel Barnett, on June 6, at Earlham, Iowa, Friends Church.

* * *

Vedova-Beal — Alice Ann Beal, daughter of Charles S. and Ida H. Beal and member of the Evanston Meeting, to Harold Frederick Vedova of Glen Ridge, N.J., member of the Montclair, N.J. Meeting, on

August 8 at the Friends Meeting House, Evanston, Ill., after the manner of Friends.

Williamson-Brittian — Janet Brittain, daughter of Clyde and Mildred Brittain, and James Williamson, son of Stanley and the late Irene Williamson, on June 14, at Earlham, Ia., Friends Church.

DEATHS

Elliott — Evelyn White Elliott of Knightstown, Ind., on August 2, age 85. The third daughter of Edmund and Emily Woodard White, she was a birthright and life-long member of Raysville Meeting of Friends, serving in many capacities as long as her health permitted. Graduated from Earlham College in 1894, she taught for a number of years, first in the high school at New London, Ind., and later at Tonganoxie, Kans. She was an inspiring and beloved teacher.

In her work as General Secretary of the Y.W.C.A. both in Fargo, N.D. and in Hamilton, Ohio, she served with success and won the devoted loyalty of a legion of Friends. Later, as a member of the staff of the Friends Central Offices in Richmond, she edited the "Penn Weekly" for a period.

In September, 1924, she was married to Edward E. Elliott, who died in 1930. During the years of her failing health her concern continued, characteristically, for the happiness and welfare of others in all walks of life. Her life of Christian service and concern remains a shining memory for all who knew her.

Burial was in the Friends Cemetery at Raysville, Indiana.

Hubbard — Dr. John C. Hubbard, on Third Month 18, at the Hubbard Hospital-Clinic, Oklahoma City, Okla., age 74. The son of John R. and Hannah Minerva Pearson Hubbard, he was born at Westfield, Ind., on Fifth Month 22, 1884. As a Quaker, friend, physician, surgeon, speaker, writer and civic leader he ministered to all, relieving pain and suffering, creating hope and working for the welfare of mankind. His Quaker training enabled him to meet courageously a doctor's work in the Panama Canal Zone, 1918-21; and he had contributed wisely to the building of the first half-century of Oklahoma statehood.

He is survived by his widow, Mae Hubbard; two sons, Dr. John R. and Dr. William E. Hubbard, who carry on the work of the Hospital. His oldest son, Dr. Ralph W. Hubbard, followed him in death on Fifth Month, 18th. Also surviving is a half-sister, Dr. Stella E. Allen of Edmund, Okla., ten grandchildren and six great-grandchildren.

Memorial services were held at the Friends Meeting House, with Friends feeling a deep sense of gratitude for his life. Earlier, at Dr. Hubbard's invitation, Friends had held their worship at the Hubbard Hospital until the meetinghouse was secured; his generosity had helped make this possible. Symbolic of his reaching out to all people is the "door" which he gave for the meet-

ing room. He believed in the power of truth and welcomed free and unhampered discussion on all issues of the day.

Pancoast — William Penn Pancoast, on August 5, in Fairfax, Virginia, age 68. The son of the late Joseph H. and Ruth Fenton Pancoast, he was born in Loudoun County, Virginia, on December 12, 1890. He was a life-long member of Lincoln Monthly Meeting, of which his father was a minister. His wife preceded him in death in May, 1958. Surviving brothers and sisters include Louise E. Taylor; Edward F., Mary E., Robert J. and LeRoy J. Pancoast; and Isabel Goode.

Local Meeting Directory

ARIZONA

Phoenix, Arizona — 17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings, Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone PARKview 5-2634.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone SY-63372.

Spring Valley, California — Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:30; Evening, 7:30; Midweek Wednesday, 7:00. Matilda L. Haworth, Interim pastor.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Charles Cox, Minister, Miller 3-4489.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:45 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 4S-467.

Yorba Linda — 4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1855 Dorchester Street West.

Toronto, Ontario — 60 Louth Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Elliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach — Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 10:00 a.m. in Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Palm Beach, Florida — Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave. S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Ga. — Meeting for Worship and First-day School at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone HILltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEVerly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Ill. — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 6-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Conley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodland 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana — First Day Meetings for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 South Mitchell, EDison 6-5209.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Murray C. Johnson, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.

Fort Wayne, Indiana — Unprogrammed meeting for worship, First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Church School at 10:00 a.m.; Meeting for worship at 10:45 a.m. John Kirk, Minister. For information call ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Unprogrammed Meeting for Worship, 9:00 a.m.; Sunday School, 9:30 a.m.; Programmed Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education, Phone Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana — Friends Meeting, East Brown St.: Bible School, 9:30 a.m.;

Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana — Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-6680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St. ORchard 2-2342, home: ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m., and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass. — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023 W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27., Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).



Eva Luoma Photo

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II Timothy 2:15

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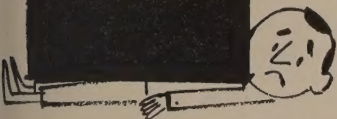
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Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 1-62-42.

Gasport—Friends Meeting: 10:00, Sunday school; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the 1st and third Firstdays at the Parish Hall, Round Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 1-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Sopham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

Pawling, New York — Oblong Meeting House, Quaker Hill. Meeting for Worship, 11:00 a.m., First days through August 30.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P.O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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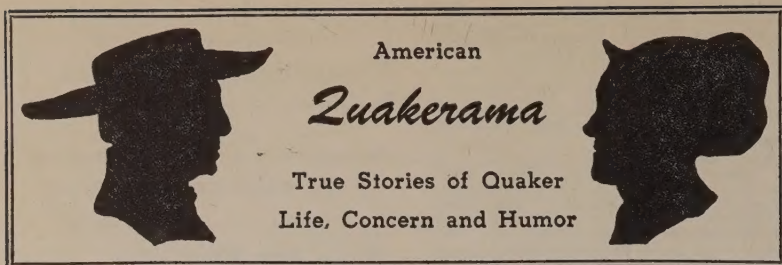
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An Effectual, Fervent Prayer

As I have read the incidents told in **The American Friend** concerning the earlier history of our beloved Society, they have brought back many memories. May I relate one circumstance from our family history which has impressed many people.

My father was Addison White; his grandparents were Whites and Penningtons. In the early days, his Grandmother Deborah Pennington, a Quaker minister, would ride horseback through the woods of Indiana to Spiceland Meeting, carrying her baby in the saddle before her. After the usual long period of silence in the meeting, she would rise and give whatever message she had on her heart.

The years passed, and her children grew up. Prosperity came to this pioneer family, and now Grandmother rode in her carriage to meeting. My father lived with his Pennington grandparents when he was a lad and many a time drove his grandmother to Spiceland Quarterly Meeting, and neighboring quarterly meetings as well, for she often felt called to preach beyond the limits of her own quarter.

This faithful woman had one son who had broken the traditions of his Quaker home by developing the habit of drinking intoxicating liquor. He had left home in his youth and was not heard from for ten long years. His mother suffered much anxiety for him and prayed constantly for him. While the rest of the family doubted and perhaps lost faith that they would ever see him again, the mother's heart never failed. She had unwavering confidence that God would bring him home.

One winter night my father was awakened from a sound sleep by his grandmother. "Addison", she said, "I want thee to

go down to the cross-roads. There will find John there. Get him and bring him home." Father arose as she had asked, and went down to the crossroads. There, in the middle of the road, his hair frozen fast in the snow, lay a man, dead drunk. He was indeed, father's uncle, John Pennington. Father lifted him up and helped him home, where he was received with tearful joy and forgiving love.

John P. Pennington was welcomed back into the family circle. No word was ever spoken about those silent years. It was not long until Uncle John was soundly converted, and he later became a beloved minister among Friends, not only in the Middle West but east of the Alleghenies.

When as a young woman I visited my Indiana relatives, I sat for many an hour listening to Uncle John preach the gospel. It warms my heart to remember his earnest prayers asking the Heavenly Father's blessing on my missionary work in Jamaica.

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He was a loyal supporter of the Friends Mission there.

It is a joy to know that when we pray with faith, returns are sure to come.

—Mary E. White
Christiana, Jamaica, W.I.

Mary E. White, veteran Quaker missionary, began service in the Friends Mission in Jamaica, West Indies, in 1895, and served there devotedly for many years. Since her retirement, she has continued to make her home in her beloved adopted country. She now lives in Christiana, and attends the new Friends meeting in Mandeville. She celebrated her ninety-fifth birthday, September 6, 1959, a few days after completing this story.

"Every man knows in his heart and from experience that peace is not made by terror. Nor is security made by fright. Fear builds no home, and panic plows no fields. The race for military superiority is futile. The finish line is mutual extermination, and there is no other end . . ."

—Robert Vogel

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